# 1000

## Sunnah per Day & Night

# Muhammad

*Peace be upon Him*

رسول الله

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# Content

# How can you gain the Love of Allah the Almighty?

All praise be to Allah the Almighty. Non has the right to be worshipped except Allah alone, and peace be upon his Prophet Muhammad, his family, wives, relatives and companions,,,

The most important thing in the daily life of any Muslim is following the Sunnah (Way) of the Prophet – Peace be upon him – in all of his actions, deeds, and sayings in order to organize his life according to the Prophetic Sunnah, from the morning to the evening. Thun -Noon Al Masri, said: (One of the signs of loving Allah the Almighty is following the Sunnah of His Prophet – Peace be upon him – in his morals, deeds, orders and actions.

Allah the Almighty said: {Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful} (Al-Imran: 31).

Al Hassan Al Basri said, explaining the above mentioned verse: The sign of their love to Allah is following the Sunnah of His Prophet – Peace be upon him – because the rank of the believer can be measured by the extent of following the Prophet – Peace be upon him – therefore, as much as he is following the Sunnah, Allah will give him a higher rank.

Therefore, I have collected this brief search for the sake of reviving the Sunna of the Prophet – Peace be upon him – in the daily life of all Muslims; in their worship, eating, drinking, dealing with people, ablution, their ingress and egress, wearing clothes and all their activities and actions during the day.
Just think when a person loses a sum of money, he will search hardly to find such amount, but will he exert the same care for any forgotten prophetic sunnah in order to apply it in his daily life??

The problem today is that we take care of our properties more than the Sunnah, to the degree that if someone promised a sum of money to the one who keeps the Prophet's Sunnah , you will find people very keen to apply the Sunnah in their life affairs because they are looking for money. But what is the use of money when you are lodged in your grave and the people pour soil on you.

Allah The Almighty said: {But you prefer the worldly life* While the Hereafter is better and more enduring} (Al-A'laa: 16-17).
The Sunnah is (Prophetic deeds, actions, habit, way of life) the deeds for which you will be rewarded if you apply it but you won't be punished if you leave it.  The Sunnah is repeated day and night and is easy to be applied be every one of us.
And I noticed that every person, if applying the daily prophetic deeds, will apply more than one thousand prophetic deeds per day in all fields of his life affairs.

So the purpose of this search is to introduce the easiest mean of applying such daily prophetic deeds, which exceed one thousand per day and thirty thousand per month. Therefore, how much will you lose if you don't know such prophetic deeds or if you know them but don't apply!!

The advantages of applying the Prophetic Deeds:
**1-** Reaching to the rank of love by Allah.
**2-** Compensating any shortage in the religious duties.
**3-** Preserving from committing heresies.
**4-** Respecting the religious rituals.

O Muslims! You are urged to follow the Sunnah of your Prophet – Muhammad peace be upon him. Revive and apply it in your daily life. It is the proof for loving the Prophet – Peace be upon him – and a sign for the true belief.

# The Sunnah in «Waking up»

**1-** Bleaching the face with the hand from the effect of sleeping: An Nawawi and Ibn Hajar recommended this act referring to a Hadith narrated by Imam Muslim « .. then the Prophet (PBUH) woke up and sat bleaching his face with his hands»

**2-** Saying this Du'aa: «Thanks to Allah Who gave us life after death , and all resurrection will be to Him.» Narrated by Al Bukhari

**3-** Using «**Sewak**» (1): «Whenever the Prophet (PBUH) woke up, even at night; he used the sewak to brush his teeth» (agreed upon)

The wisdom behind that is that the sewak flourishes and activates the body and eliminates bad odors.

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1-(a stick taken of the Araak tree (Salvadona Pensica) for the sake of cleaning teeth

# The Sunnahs of Entering and Coming out from the Bathroom

**1-** Entering with the left leg and exiting with the right one.

**2-** Entrance Du'aa: "I take refuge with Allah from all the jinn (males and females)" (agreed upon)

**3-** Exit Du'aa: "O Allah bless us with forgiveness" narrated by all Sunnies except Al Nasa'y

People go to the bathroom several times per day. So imagine the reward you gain out of applying those three steps when using the bathroom!

# The Sunnahs in Performing Wudou' Ablution

**1.**Mentioning the name of Allah-In the Name of Allah, the Most Beneficent, the Most Merciful [saying: bismillah ar-Rahman ar-Rahim]

**2.**Washing the hands thrice.

**3.**[Starting by] Rinsing the mouth and nose before washing the face.

**4.**Rinsing the nose by one's left hand. This is because it is mentioned in the hadith that the Prophet (peace and blessings be upon him), "washed his hands thrice, then he rinsed his mouth and washed his nose with water by putting water in it and blowing it out, and he washed his face thrice…) [Narrated by Bukhari and Muslim].

**5.**Exaggerating in rinsing one's mouth and nose if not fasting by moving water around the mouth and snuffing water to the end of one's nose. This is because of the hadith, "…and snuff with water well except when you are fasting". [Sunnan At-Tirmithi, Abu Dawoud, ibn Maja and An-Nasa'i].

**6.**Rinsing one's mouth and nose with the same handful of water. This is because of the hadith, "He [the Prophet] put his hand [into the vessel containing water] rinsed his mouth and his nose". [Bukhari and Muslim].

**7.**Using tooth stick [Ar. Siwak] before rinsing one's mouth. The Prophet (peace and blessings be upon him says, "Had I not thought it difficult for my Ummah, I would have commanded them to use the Siwak (tooth-stick) before every Prayer."[Narrated by Ahmed and An-Nasa'i].

**8.**Running one's wet finger through the beard upon washing the face. It is mentioned in the hadith that the Prophet (peace and blessings be upon

him used to run his wet finger through his beard while performing ablution. [At-Tirmithi].

**9.**Wiping over one's head. This is performed as follows: passing one's wet hands over the head from front to back and so forth.
As for obligatory wiping over one's head, it is to wipe over one's head in any way. It is narrated that the Messenger of Allah used to pass his hands over his head [in ablution] from the front to the back. [Bukhari and Muslim].

**10.**Running wet fingers between the fingers and toes. The Prophet (peace and blessings be upon him) said, "Perform your ablution perfectly and let water to run between the fingers [and toes]".

**11.**Washing the right [limb] before the left. It is narrated in the hadith that the Messenger of Allah (peace and blessings be upon him): "Used to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else" [Bukhari and Muslim].

**12.**Performing the actions thrice when washing the face, hands and foot.

**13.**Saying the two testifications of faith [Ar.Shahadatan] after finishing ablution. Meaning, to says, "I testify that there is no god except Allah and that Muhammad is His Messenger". It is narrated that the Prophet (peace and blessings be upon him) said, " If anyone amongst you performs the ablution perfectly and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes". [Muslim]

**14.**Performing ablution in one's house. The Prophet (peace and blessings be upon him) said, "Whoever purifies in his house and walks to the mosque to perform obligatory prayer, his steps are counted as one expiates a sin and the other raises his rank" [Muslim]

**15.**Passing one's hand over the limb while or after washing.

**16.**Using little amount of water. The Prophet (peace and blessings be upon him) used to use little amount of water in ablution. [Narrated by Bukhari and Muslim]

**17.**Washing above the limits of the four limbs [hands and foot]. It is narrated that Abu Huraira (may Allah be pleased with him) performed ablution, he washed his arm up to the elbows and his feet up to the ankles and said: this is how the Messenger of Allah (peace and blessings be upon him) performed ablution". [Muslim]

**18.**Performing two rak'ahs [Eng. Units of prayer] after ablution. The Messenger of Allah (peace and blessings be upon him) said, " He who performs ablution like this of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated" [Narrated by Bukhari and Muslim]

In a report by Muslim through 'Uqba ibn 'Amir: "He will be rewarded by nothing except Paradise".

**19.**Perfecting one's ablution: washing each part perfectly. Muslims vary in times of performing ablution during the day, and everyone has to observe these Sunnahs in every time he performs ablution.

**Virtue of observing the above Sunnahs:**

The Prophet (peace and blessings be upon him) said, "He who performed ablution perfectly, his sins would come out from his body, even coming out from under his nails." [Muslim].

# The Sunnah in «Using Sewak»

## Using Sewak (Teeth Cleaning Stick)

There are several times in which a Muslim may use Sewak at day and night:

The Prophet – Peace be upon him – said: (**Were it not for avoiding inflicting difficulties on my nation, I would have ordered them to use Sewak upon the performance of each prayer**) Narrated by Al-Bukhari & Muslim.

The total times of using Sewak by the Muslim at the day and night is not less than (20) times. The Muslim uses Sewak :
-Upon performing the five prayers, the regular Sunnah prayers, Al-Doha (Morning) prayer, Al-Wetr Prayer (i.e. ending prayer with odd Raka'a – prostration – at night).
- Upon entering the house, because the first thing performed by the Prophet – Peace be upon him – when he enters his house is using the Sewak, as narrated by Aisha – May Allah be pleased with her – in Sahih Muslim. So, every time you enter your house use Sewka in order to apply the Sunnah.
- Upon reading the Holy Quran, for changing the smell of the mouth.
- Upon waking up.
- Upon making ablution (Wudhou'). The Prophet – Peace be upon him – said: (**The Sewak cleans the mouth and causes the pleasure of Allah the Almighty**) Narrated by Ahmad.

The benefit of applying this Sunnah:
**a)** Gaining the pleasure of Allah the Almighty.
**b)** Cleaning the mouth.

# The Sunnah in «Wearing Shoes»

The Prophet – Peace be upon him – said: (**If you want to wear your shoes, start with the right foot and if you want to take it off, start with the left. Or you should either wear them both at the same time, or take them both off.**) Narrated by Muslim.

This Sunnah is repeated at day and night so many times; the Muslim wears and takes off his shoes to go out and come back from the Masjid, work, home, bathroom …etc, therefore, when you wear or take off the shoes according to the Sunnah with the intention of following the example of the Prophet – Peace be upon him – you will gain a lot of good deeds.

# The Sunnah in «Wearing Clothes»

If you want to wear or take off your clothes:

1-Say (**Bismi Allāh** i.e. In the name of Allah), when you wear or take off your clothes. An Nawawi said: It is (I.e. saying Bismi Allah) recommended in all actions.

2-The Prophet – Peace be upon him – said when he wears his clothes, shirt, dress or turban: (**O Allah, I ask You for its goodness and the goodness of what it has been made for, and I seek Your protection from the evil of it and the evil of what it has been made for**) narrated by Abu Dawood, At Termithi, Ahmad, and it was authenticated by Ibn Hebban and Al-Hakem and he said that it meets the conditions of Muslim, and this was supported by Al-Thahabi.

3-Start by the right side upon wearing clothes. The Prophet – Peace be upon him – said: (**If you wear clothes start with the right side**) narrated by At-Termithi, Abu Dawood, Ibn Majah, and it is authentic.

4-Upon taking off the clothes, start with the left side then the right.

# The Sunna in «going out and coming back home»

An Nawawi  said: «it is preferred to say (in the name of Allah) and repeat (remembrance) of Allah frequently.

**1-Mentioning regards to Allah:** the Prophet (peace be upon him) said: «when a man mention Allah while entering his house and when he eat, the devil say to his mates (there is no food or shelter for this night for you) « Narrated by Imam Muslim.

**2-Entrance Du'aa:** the Prophet (peace be upon him) said: « say (O Allah I ask you the best out of entrance and the best out of exit, I enter in the name of Allah and exit in the name of Allah, I put my trust in Allah) then salute his family.» narrated by Abu Dawood. This is the way a man depends on Allah while entering or exiting, which keeps him always connected to Allah.

**3-Using Sewak:** Imam Muslim narrated that the Prophet (peace be upon him) used Sewak while taking his first steps into home.

**4-Salutation:** Allah says**:** «So when you enter houses, salute one another (Literally: salute yourselves) with a greeting from the Providence of Allah, blessed and good». (An Noor :61) Supposing that a Muslim who goes for prayers in the Mosque practice these Sunnas;  that would make 20 Sunnas a day.

Going out, a Muslim should say this du'aa : (in the name of Allah, I put my trust in Allah, Whatever Allah wishes will be; there is no strength except from Allah) so he gets protected, secured, guarded and the devil steps away from him) narrated by At Termithi and Abu Dawood.

A Muslim goes out and returns home many times a day; for prayers, work or for whatever and every time he applies these sunnas, he gets great reward from Allah as he submits to His Prophet's (PBUH) teachings.

**The outcome of the application of these sunnas:**

**1-** A Muslim gets protected from whatever evil he gets in touch with.

**2-** A Muslim gets secured from whatever evil that might hurt him.

**3-** A Muslim gets guided and guarded in everything either divine or secular.

# The Sunnahs of Going to the Masjid

**1-Going early for the Prayers: the Prophet (PBUH) said**: " if people know how much they could benefit from "al athan" (prayer call) and being among those standing in the first row in their prayers, they would even poll or gamble for it if there is no other way. And if they know how much bounty they get in arriving early to the mosque, they would compete for it. And if they know much beneficence in Al fajr(dawn) and AL 'eshaa(night) prayers they would even go creeping" (agreed upon as a correct narrative)

**2-The Du'aa (supplication) upon Going to the Masjid:** " O Allah, lighten my heart, lighten my speech, lighten my audition, lighten my insight and bless me with light from behind, front, above, under and cover me all with light" (narrated by Imam Muslim)

**3-Walking with Solemnity:** the Prophet (PBUH) said: " when you hear the call for the prayers; walk to your prayers quietly with solemnity …" (narrated by Al Bukhari and Imam Muslim)

**4-Going to the Masjid on Foot:** scholars assured that it is a sunnah to shorten your steps swiftly to get more merits out of the number of steps, as the Prophet (PBUH) said: "Do you know what can erase your sins and heighten your faith? They replied: no; he then mentioned some points in addition to " walking to the mosque" …" (narrated by Imam Muslim)

**5-The Du'aa upon Entering the Masjid:** whenever you enter the Masjid address salutation for the Prophet (PBUH) and say: " O Allah, open your gates of mercy for me" (narrated by An Nasa'i, Ibn Majah, Ibn Khozaimah and Ibn Hibban).

**6-Entering the Masjid with the Right Leg:** Anas Ibn Malek (may Allah be pleased with him) said : " it is sunnah to enter the Masjid with your right leg and exit with your left leg" (Al Hakem and Ath- Thahaby agreed that this narrative is correct according to Imam Muslim's narrative)

**7-Heading for the First Row:** "if people know how much they could benefit from "al athan" (prayer call) and being among those standing in the first row in their prayers, they would even poll or gamble for it if there is no other way….. " (agreed upon as a correct narrative).

**8-The Du'aa of Exiting the Masjid:** "when departing say: O Allah, I ask your donation" (narrated by Imam Muslim; and An Nasa'i added that a salutation for the Prophet (PBUH) is preferred).

**9-Exiting with the Left Leg:** referring to Anas Ibn Malek 's (may Allah be pleased with him) above narrative.

**10- The Masjid Salutation Prayer:** " when you enter the Masjid do not sit until you address a two rak'a prayer" (agreed upon as a correct narrative)

**- Imam Ash Shafe'ie said:** salutation prayer is right even in the non-preferred prayer times.

**- Al Hafez said:** all the scholars agreed that salutation prayer is a true sunnah.

**- The sum of all these sunnahs for a Muslim who practice the five prayers at the Masjid is fifty sunnahs.**

# The Sunnahs of Athan-Call for Prayer

**(The recommendable actions when calling for the prayer)**

There are five Sunnah actions (i.e. Prophetic actions) recommended by the Prophet – Peace be upon him - Upon hearing the call for the prayer, as mentioned in Zad Al Ma'ad Book, by Ibn Al Qayyem:

**1-**The hearer should repeat after the Mo'athen (The one who calls for prayer) all words except when the Mo'athen says: (Hayyah Ala As-Sala – i.e. hasten to the prayer) and (Hayyah Ala Al-Falah – i.e. hasten to the salvation), the hearer should say (La Hawla Wala Quwata Ella Bellah – i.e. there is no might and no power except by Allah). Narrated by Al-Bukhari & Muslim.
The benefit of this Sunnah: You will be rewarded with Paradise as stipulated in Sahih Muslim.

**2-**The hearer should say: **(Ashhadu An La Ilaha Ella Allah Wa Anna Muhammadan Rasoulo Allah, Radito Bellahi Raban, wa Bel Islami Denan, wa be- Muhammaden Rasolua – i.e. I also bear witness that none has the right to be worshipped except Allah and that Muhammad is His Prophet, I am pleased with Allah as my Lord , with Islam as my religion and with Muhammad as my Prophet)**. Narrated by Muslim.
The benefit of this Sunnah: Allah will forgive your sins, as stipulated in the same prophetic tradition.

**3-** After the Mo'athen finishes the Athan (The call for prayer), you should ask Allah's blessings upon the Prophet (Peace be upon him), and the best supplication which can be said in this regard is the "As-Salawat Al Ibrahimiah" – as mentioned below. The Prophet – Peace be upon him – said:

**(When you hear the Mo'athen calling for the prayer, repeat his words then ask Allah's blessings upon me, because the one who asks Allah's blessings upon me once will be rewarded ten blessings by Allah)** narrated by Muslim.
The benefit of this Sunnah: Allah will send ten blessings to the believer i.e. Allah will praise such person at heaven.

The text of As-Salawat Al-Ibrahimiah is: **(Allaahumma salli alaa Muhammadin wa alaa aali Muhammadin, kamaa sallayta alaa Ibraaheema wa alaa aali Ibraaheema innaka Hameedun Majeed. Allahumma Baarik alaa Muhammadin wa alaa aali Mohammadin kamaa baarakta alaa Ibraaheema wa alaa aali Ibraaheema innaka Hameedun Majeed - i.e. O Allah, bestow your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Mohammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious)** narrated by Al Bukhari.

**4-** After asking Allah's blessings upon the Prophet – Peace be upon him – you should say: **(Allahumma Rabba haathihid-dawatit-tammati wassalatil-qaaimati, aati Muhammadanil waseelata walfadheelata, wab'ath-hu maqaaman-mahmoodanil-lathee wa'adtahu i.e. O Allah, Lord of this perfect call and established prayer, grant Muhammad the intercession and favor, and raise him to the honored station You have promised him)** narrated by Al Bukhari.
The benefit of this supplication: The one who says this supplication will deserve the intercession of the Prophet – Peace be upon him.

**5-**Finally, you can ask Allah The Almighty anything for yourself and ask the grace of Allah because your supplication will be answered this time; the Prophet – Peace be upon him – said: **(Repeat the words of the Mo'athen and when you finish, ask Allah what you want and you will get it)** narrated by Abu Dawood, advocated by Al-Hafeth Ibn Hijr, and authenticated by Ibn Hibban.

The total number of such Sunnah actions if applied upon hearing the Athan (The call for prayer) is (25) actions of Sunnah.

# The Sunna of Iqama

**The recommendable actions when establishing)**
**(the prayer**

**Iqama means the second call for prayer in order to stand and)**
**(align for performing the prayer**

The first four Sunna actions, as mentioned above, are applicable upon making the Iqama (establishing the prayer) as per the fatwa (legal opinion) of the Permanent Committee of the Scientific Researches & Fatwa. Accordingly, the total number of Sunna actions which can be applied upon Iqama, in each prayer, is (20) actions of Sunna.

The following things should be taken into consideration upon hearing the Athan (Call for prayer) and Iqama (Establishing the prayer) in order to apply the Sunna accurately and gain the reward under the Will of Allah The Almighty:
**a-** Turning toward the Qibla (Kabaa Direction) when making the Athan and Iqama.
**b-** Standing up.
**c-** Making ablution.
**d-** Refrain from speaking between the time of Athan and Iqama.
**e-** Keeping stability during Iqama.
**f-** Emphasizing on the «a» and «h» letters in the word «Allah» in Athan, but in Iqama, it can be pronounced quickly.
**g-** Putting fingers on the ears when making Athan.
**h-** Extending and raising the voice when making Athan, but lowering it when making the Iqama.
**i-** Separating between Athan and Iqama. The separation can take place by praying two Rak'as, or making one prostration, glorifying Allah The Almighty, sitting down, or speaking. In Al Maghrib (Sunset) prayer, it is enough to take breath only, and it is not advisable to speak between Athan and Iqama – as per some narrations – in Al Fajr (Down) prayer.

Some jurists said that it is enough to separate between Athan and Iqama by making one step only.

**j-** The one who hears Athan  or Iqama is recommended to repeat the same words, except when hearing (Qad Qamat As-Salat – i.e. The prayer is established), he should say (La Hawla Wala Qowwata Ella Belllah – i.e. there is no might and no power except by Allah).

# Praying Behind Sutra

**(i.e. praying behind a barrier such as a wall, stick, column ..etc)**

The Prophet – Peace be upon him – said: (If you want to pray, then stand behind a Sutra, come close to it, and don't allow anyone to pass between you and the Sutra). Narrated by Abu Dawood, Ibn Majah and Ibn Khuzaima

This prophetic tradition stipulated putting the Sutra when performing the prayer, whether in the Masjed or in home, for men and women. Some Muslims don't pray behind Sutra; therefore, they deprive themselves from the reward of applying this Sunnah.

This Sunnah is repeated several times by the Muslim during night and day when he performs the regular prophetic prayers, Ad-Doha prayer (Morning prayer), Masjed entry prayer, Wetr prayer (The last prayer at night), the obligatory prayers by the woman when she prays alone at home. However, when praying at Masjed, the Sutra of the Imam is enough for all who pray behind him.

# Provisions for Sutra

**1-**Sutra is anything put in front of the one who prays such as wall, stick, column …etc irrespective of the width of the Sutra.

**2-**The height of the Sutra is one span approximately.

**3-**The distance between the legs and the Sutra is three ells approximately i.e. a distance sufficient for making prostration.

**4-**The Sutra is to be used by Imam and individuals (Whether in the obligatory or supererogatory prayers).

**5-**The Sutra of the Imam is enough for all persons praying behind him; therefore, it is allowed to pass in front of the praying persons when necessary.

**The Benefits of Applying this Sunnah:**

**a)** It prevents from interrupting prayer by the passers-by.

**b)** It helps avoiding looking here and there because when the Muslim uses the Sutra, he will only look on his space and will think more in the meaning of the prayer.

**c)** It helps others in passing by without any need to walk in front of the one who prays.

# The Supererogatory Prayers to be performed per Day and Night

**1-** The arranged Sunnahs* He (PBUH) said: (in no way does a Muslim slave pray to Allah twelve rak'as (units of prayer) per day, except (that) Allah builds a house for him in paradise, or (that) a house is built for him in paradise). Narrated by Muslim.

- These are as follows: four rak'as before Athuhr (noon) prayer and two after it, two rak'as after Al-Maghreb (sunset) prayer, two rak'as after Al-Isha' (evening) prayer and two rak'as before Al-Fajr (dawn) prayer.

- My beloved brother: don't you yearn for a house in paradise? Preserve this Prophetic advice and pray twelve rak'as other than the obligatory prayers.

**1-Ad-Duha (forenoon) prayer:**

it is equal to [360] sadaqas (charitable deeds). Since, man's body consists of [360] bones, therefore, each bone of them needs a sadaqa daily to be a sort of thanks (to Allah) for this blessing. Instead of all of this, two rak'as in the forenoon are sufficient. Its' two fruits: as reported in the authentic narrations of Muslim, who quoted Abu-Dhar as saying that the Prophet (PBUH) said: (every morning, there becomes a sadaqa for every joint in anyone of you. Every glorification is a sadaqa, commanding beneficence is a sadaqa, forbidding malfeasance is a sadaqa and instead of this, two rak'as performed in the forenoon are sufficient).

Abu-Huraira – may Allah be pleased with him – was quoted as saying: (my fellow (PBUH) enjoined me concerning fasting three days every month, the two rak'as of Ad-Duha and performing Al-Wetr prayer before I go to bed). Agreed upon.

Its time: it starts 15 minutes (quarter of an hour) after sunrise, until quarter of an hour before Athuhr (noon) prayer.
The best time to perform it: when the heat of the sun intensifies.
Its number: its minimum number is two rak'as.
Its maximum (number): eight rak'as and it has been said that there is no limit for its maximum.

**2- The Sunnah of Al-Asr (afternoon) prayer:**
He (PBUH) said: (may Allah have mercy on this who performs four rak'as before Al-Asr (afternoon) prayer). Narrated by Abu-Dawoud and At-Termithi.

**3- The Sunnah of Al-Maghreb (sunset) prayer:**
He (PBUH) said: (perform prayer before Al-Maghreb, in the third time he said: for this who wants). Narrated by Al-Bukhari.

**4- The Sunnah of Al-Isha' (evening) prayer:**
He (PBUH) said: (between every two athans (calls to prayer) there is a prayer; between every two athans (calls to prayer) there is a prayer, between every two athans (calls to prayer) there is a prayer, in the third he said: for this who wants). Agreed upon.

- An-Nawawi said: the meaning of the two athans: the athan (call to prayer) and Al-Iqamah (the call to start performing prayer).

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*** The arranged Sunnahs = the supererogatory prayers performed with the daily five obligatory prayers and according to their order.**

# The Sunna of Praying at Night

The Prophet – Peace be upon him – said: (**The best time for fasting after Ramadan is the month of Moharram, and the best prayer after performing obligatory ones is the night prayer**), narrated by Muslim.

**1-** The best number (of Raka's) for praying at night is eleven Raka's (bows) or thirteen ones along the night because it is narrated that: (**The Prophet – peace be upon him – was praying eleven Raka's – bows – (at night) and that was his usual prayer**), narrated by Al-Bukhari.

In another narration, it is mentioned: (**He was praying thirteen Raka's ...**), narrated by Al-Bukhari.

**2-** It is Sunna when praying at night to use Sewak and reciting the last verses of Ali-Imran from: {**( ‹Inna Fī Khalqi As-Samāwāti Wa Al-'Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albābi) i.e. (Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding)**} (Ali-Imran: 190) until finishing this Sura.

**3-** It is Sunna also to say the supplications of the Prophet – Peace be upon him – such as: (**O Allah, praise is to You. You are the Light of the heavens and the earth and all that they contain. Praise is to You, You are the Sustainer of the heavens and the earth and all they contain. Praise is to You, You are the King of the heavens and the earth. You are the Truth, Your Promise is true, Your au-**

**dience is true, Your Word is true, Paradise is true, Hell is true, the Prophets are true**).

**4-** It is Sunna also to start the prayer at night with two light Raka's in order to become active and get ready to the following prayers. The Prophet – Peace be upon him – said: (**If you start praying at night, then start prayer with two light Raka's**). Narrated by Muslim.

**5-** It is Sunna also to start the prayer at night by saying the following prophetic supplication: (**O Allah, Lord of Jibrail, Mikail and Israfil, Maker of the heavens and the earth. Knower of the unseen and the seen. You judge between Your slaves regarding that in which they differ. Guide me to the truth regarding that in which there is difference, by Your leave. Surely, You guide whomever you please to the straight path**). Narrated by Muslim.

**6-** It is Sunna also to prolong the prayer, because the Prophet – Peace be upon him – was asked: What is the best prayer? He said: (**The longer**). Narrated by Muslim. The meaning of «**longer**» is prolonging standing in prayer.

**7-** It is Sunna also to ask refuge in Allah The Almighty when you recite a verse speaking about punishment, by saying [**I seek refuge in Allah from the punishment of Allah**], and to ask the mercy of Allah when you recite a verse speaking about mercy, by saying: [**O Allah, I ask for Your favor**], and to glorify Allah when you recite a verse exalting Allah The Almighty.

# The Sunnahs of Wetr Prayer

**Wetr prayer means ending the prayer at night with odd)**

**(number of Raka's**

**1-** It is Sunna, for the one who wishes to end the prayer at night with three Wetr Raka's, to read after Al-Fateha :
Suraht Al A'laa no. 87{**( Sabbiĥi Asma Rabbika Al-'A`lá)** in the first Raka,
Surat Al Kafirun no.109 {**( Qul Yā 'Ayyuhā Al-Kāfirūna)** in the second Raka,
and Surat Al Ikhlaas no 112{**( Qul Huwa Allāhu 'Aĥadun)** in the third Raka, as narrated by Abu Dawood, Al Termithi and Ibn Majah.

**2-** It is Sunna to say, after finishing the Wetr prayer: (**-Subhaanal-Malikil-Quddoosi- i.e. Glory is to The King, the Holy**), three times. At the third time, as narrated by Ad-Dar Qotni, it is Sunna to raise and extend his voice and say: (**-Rabbil-malaa'ikati warroohi- i.e. Lord of the angels and the Spirit**), authenticated by Al-Arna'out, and it was narrated by Abu Dawood and An-Nasa'ei.

# The Sunnah of Al Fajr Prayers

**1-Short Prayer:** Aisha (may Allah be pleased with her) narrated that: «the Prophet (PBUH) used to pray two light short rak›as between the athan (prayer call) and the start of the fajr prayer» (agreed upon as a correct narrative)

**2-Recitation :** in the first rak›a the Prophet (PBUH) recited :»Say (O Muslims), «We have believed in Allah, and whatever has been sent down to us, and whatever was sent down to Ibrahîm, and Shuaayb, and Ishaq and Yaaqûb (Abraham, Ishmael, Isaac and Jacob, respectively) and the Grandsons, (i.e., the Tribes) and whatever was brought down to Mûsa and Isa, (Moses and Jesus, respectively) and whatever was brought to the Prophets from their Lord. We make no distinction between any of them, and to Him we are Muslims.»( Al Baqara :136)
And in the second he (PBUH) recited: «So, as soon as Isa (Jesus) perceived disbelief among them, he said, «Who are my ready vindicators to Allah?» (i.e., in the cause of Allah) The Disciples said, « We are the ready vindicators to Allah; we have believed in Allah, and bear (you) witness that we are Muslims.» (Aal Imran: 52)
And in another narrative he (PBUH) recited:»Say, «O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) come to a level word between us and you, that we worship none except Allah, and that we do not associate anything with Him, and that some of us do not take to themselves others (Literally: some «others») as lords, apart from Allah.» So, in case they turn away, then say, «Bear witness that we are Muslims.» (Literally: we have surrendered «to Allah»).»
(Aal- Imran: 64) (Narrated by Imam Muslim)

**3-Lying down:** Al Bukhari narrated that the Prophet (PBUH) used to lie down for a while on his right side after the fajr prayer.
· So if you pray fajr at home lie down on your right side for a few minutes to be a follower of sunnah.

# Sitting after the Prayer

«The Prophet -Peace be upon him- used to sit in his praying corner after the Dawn prayer till the sun rises». **Narrated by Muslim**

# Verbal Sunnahs of Prayer

**1- Opening Du'aa (supplication):** saying after the opening takbeer (Saying: Allahu Akbar, i.e. Allah is The Greatest) : (O Allah, Glorified be You, a glorification that is associated with Your praise, Blessed be Your Name, Exalted be Your Greatness and there is no god but You). Narrated by the Four Scholars.

. And there is another du'aa (O Allah, distance me from my sins, just as You have distanced the east from the west. O Allah, purify me from my sins, just as a white dress is purified from filth. O Allah, wash me from my sins with ice, water and hail). Narrated by Al-Bukhari and Muslim. One should choose one of the supplications that were narrated as an Opening Du'aa and say it.

**2- Saying** (I take refuge with Allah from the outcast Devil) before reciting.

**3- Starting with Allah's name**, i.e. saying (in the name of Allah, The All-Merciful, The Ever-Merciful).

**4- Amen**, after Al-Fatihah.

**5- Reciting a Sura (A chapter of Qur'an)** after Al-Fatihah in the first two rak'as (Units of prayer) of Fajr (dawn), Jumu'ah (Friday), Maghreb (sunset), Isha' (evening) and the whole supererogatory prayers for the single. (As for this who prays behind Imam, he should recite in the secret prayer, but, not in the open one).

**6- Saying** (as much as what fills the heavens, as much as what fills the earth, as much as what fills whatever is between them and as much as what fills whatever You will afterwards. You are The Source of praise

and glory. This is the most truthful thing to be said by a bondman and we are all Your bondmen. O Allah, there is no deterrent for what You gave, no giver for what You prevented, and neither wealth nor power can protect their owner from You). Narrated by Muslim. After rising from ruku' (kneeling) and saying: o our Lord, and all praise is to You.

**7- Glorifying (Allah)** more than once in ruku' and sujoud (prostration).

**8- Saying (O my Lord, forgive me)** more than once between the two sajdahs (prostrations).

**9- Supplication after the last tashahud** (An invocation that is recited at the middle or end of the Prayer while sitting) : (o Allah, I take refuge with You from the torment of hell, the torment of the grave, the sedition of life and death and the sedition of Antichrist). Narrated by Al-Bukhari and Muslim.

· It is desirable that the worshipper does not limit himself to glorification in sujoud, rather, he should add to it the supplication he wishes, for this hadith: (when a bondman prostrates, he is in the nearest point to his Lord, thus, increase your supplication). Narrated by Muslim.

· There are other supplications, if anyone wants them, he may refer to {Hissn Al-Muslim (the Muslim's fort)} Al-Qahtani's book.

· All verbal Sunnahs are repeated in every rak'a, except the Opening Du'aa and the supplication after tashahud.

· Thus, the total applied verbal Sunnahs in the obligatory prayer, which consist of 17 rak'as, reaches 136 per year, if we say that there are eight repeated Sunnahs in every rak'a.

· And its total in supererogatory prayer, which is 25 rak'as according to what we have shown about the supererogatory prayers performed per day and night, reaches 175 applied Sunnahs in the supererogatory rak'as. These may increase through Qiyam (night prayers) and Ad-dhuha (noon prayer), and thus, you apply these Sunnahs more and more.

· As for the verbal Sunnahs, which do not repeat in prayer except once, these are:

**1-** Opening Du'aa.

**2-** Supplication after the last tashahud.

Their total in obligatory prayers is 10 Sunnahs.

* As for their total in supererogatory prayers performed per day and night and in which these two Sunnahs repeat, it reaches 24 Sunnahs and may increase through Qiyam (night prayers), Ad-dhuha (noon prayer) or Tahhiyat Al-Masjed (mosque salutation), thus, one applies these Sunnahs more and more, though they do not repeat in a prayer except once, he acquires more reward and becomes more adherent to the Sunnah.

# Essential Prayers Sunnah

**1-** Raising both hands with the first takbeera.

**2-** Raising both hands before bowing for ruku›.

**3-** Raising both hands after standing from ruku›,

**4-** and after standing for the third rak›a in the prayers that have four rak›as.

**5-** Sticking fingers together flat in all the  mentioned sunnahs.

**6-** Fingers should be facing the Qiblah (prayer direction; that is facing the Ka'ba).

**7-** Raising the hands to the shoulder height or by the ears.

**8-** While reciting place the right hand over the left or holding the left arm with the right hand.

**9-** Looking towards the sujoud (prostration) place.

**10-** Make a space between the foot ( nearly as shoulder width).

**11**-Concentrating on the meaning of the words while recitation.

# The Sunnah of Ruko' (Bowing)

**1-** Grasping his knees by his hands and separating between the fingers.
**2-** Stretching the back on flat manner.
**3-** Making the head in the same level of the back i.e. avoiding lowering or raising it.
**4-** Separating his upper arms from his waist.

# The Prophetic Actions (Sunnahs) of Prostration (Sujoud)

The Prophetic Actions (Sunnahs) of Prostration (Sujoud)
**1-** Separating between his upper arms and waist.
**2-** Separating his abdomen from his thighs.
**3-** Separating his thighs from his legs.
**4-** Separating between his knees in prostration.
**5-** Making his feet standing erect.
**6-** Putting the internal part of his fingers on ground.
**7-** The feet should be joined together while prostrating.
**8-** Putting the hands beside the ears.
**9-** The hands should be open.
**10-** The fingers should be joined together.
**11-** The fingers should be directed toward Qibla.
**12-** Sitting between the two prostrations. It has two shapes:

**a.** Ik'aa': Holding the feet erect and sitting on the heels.

**b.** Ifterash: Holding the right foot erect and spreading out the left one. In the first Tashahhud (Sitting between every two Raka's), he bends his left foot and sit on it and erect the right one. The second Tashahhud has three shapes:

**i.** Erecting the right one, making the left foot under his right leg, and putting his posterior on ground.

**ii.** As the first one, but he does not erect the right one, he makes it in the same direction of the left one.

**iii.** Erecting the right foot, entering the left foot between the leg and thigh of the right leg.

**13-** Putting the hands on thighs "The right hand on the right thigh, and the left hand on the left thigh, the hands should be open and the fingers should be joined.

**14-** Moving the index finger "up and down' from the start to the end of the tashahhud.

**15-** Turn face right and left upon finishing prayer by Tasleem.

**16-** The rest sitting (Isteraha i.e. sitting for a while without saying any glorifications, after the second prostration of the first and third Rak'as).

· There are (25) actual Sunnahs in each Rak'a i.e. the total number of Sunnahs in the obligatory prayer is (425) Sunnahs.

· The total Sunnahs in the non-obligatory prayer (25) Sunna in each Rak'a i.e. the total Sunnahs in the non-obligatory prayers during the day and night is (625) Sunnahs if we applied such prophetic actions every Rak'a.

· The Muslim may increase the number of Rak'as in Al Duha Prayer and increase the number of Sunnahs.

· There are Sunnha deeds (Prophetic actions) which are repeated once or twice only:

**1.** Raising the hands up while pronouncing Takbirat Al Ihram (The Initial "Allah Akbar" by which the prayer is opened).

**2.** Raising the hands in the third Rak'a in the prayers which consist of two sittings of Tashahhud.

**3.** Moving the index finger (up and down) from the start to the end of Tashahhud, whether the first or the second one.

**4.** Turning face right and left when ending the prayer.

**5.** The rest sitting (Isteraha): It is repeated twice in the prayer which consists of four Rak'as and once in the other prayers, whether obligatory or non-obligatory.

**6. Tawarok**: (Erecting the right foot, putting the left foot under the right leg, and putting the posterior on the ground) in the second sitting of Tashahhud in the prayer which consists of two sittings of Tashahhud.

· These Sunnahs are repeated once, except moving the index finger in the sitting of tashahhud, it is repeated twice in the obligatory prayers, except Al Fajr prayer, and the rest sitting is repeated also twice in the prayer which consists of four Rak'as; accordingly, the total is (34) Sunnahs.

· These Sunnha deeds are repeated except two of them; the second and the last one, in each non-obligatory prayer; accordingly, the total is (48) Sunnahs.

Therefore, dear brother, try to practice such Prophetic sayings and deeds in order to gain more blessings and rewards and reach the highest ranks in paradise.

# Post- Prayer Sunnahs

**1-** Asking Allah for forgiveness, three times, and saying: "O Allah, You are The Peace and The Giver of peace, Supremely Blessed be You, The Owner of Majesty and Munificence." Narrated by Muslim.

**2-** (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything. O Allah, there is no deterrent for what You gave, no giver for what You prevented, and neither wealth nor power can protect their owner from You). Narrated by Al-Bukhari and Muslim.

**3-** (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything. There is no might or any power except with Allah, and we do not worship any but Him, all grace is His, all favor is His and all good praise is to Him. There is no god but Allah, making religion faithfully his, though the disbelievers hate it). Narrated by Muslim.

**4-** (Subhan Allah (Glorified be Allah), Al-Hamdulillah (all praise is to Allah), Allahu Akbar (Allah is The Greater) thirty three times, and (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything). Narrated by Muslim.

**5-** (O Allah, help me remember You, thank You and worship You well). Narrated by Abu-Dawoud and An-Nasa'i.

**6-** (O Allah, I take refuge with You from cowardice, take refuge with You from being driven to the worst age, take refuge with You from life sedition and take refuge with You from the torment of the grave). Narrated by Al-Bukhari.

**7-** O my God, protect me from Your punishment, on the day You make all Your slaves to rise again. This is because of what was narrated that Al-Bara' said: when we prayed behind the Messenger of Allah (PBUH), we liked to be on his right, so that he might be face to face with us, I heard him, then, say: "O my God, protect me from Your punishment, on the day You make all Your slaves to rise again." Narrated by Muslim.

**8-** Reciting (Say, "He is Allah, The Only One"), (Say, "I take refuge with The Lord of the Daybreak") and (Say, "I take refuge with The Lord of mankind"). Narrated by Abu-Dawoud, At-Termithi and An-Nasa'i. * After Al-Fajr (dawn) and Al-Maghreb (sunset) prayers, one should repeat them triple.

**9-** Reciting the verse of the Chair (ayat-al-Kursii): (Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer). Narrated by An-Nassa'i.

**10-** (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything, ten times after As-Subh (dawn) and Al-Maghreb (sunset) prayers). Narrated by At-Termithi.

**11-** Glorification should be done using the hand, and in a narration using the right hand, but this narration is not agreed upon, though other generalizations testify for it.

**12-** One should say these athkar in the same place he has prayed in, and should not change his place. *

The total of these sunnahs, if a Muslim is keen on it after every obligatory prayer, he will apply up to [55] sunnahs, and may be more in Al-Fajr (dawn) and Al-Maghreb (sunset) prayers.

The fruit of applying these sunnahs after every obligatory prayer and preserving them:

**a-** 500 sadaqa (charitable deeds) is written for the Muslim for these glorifications after every prayer in his day and night, for his saying (PBUH): (every glorification is sadaqa, every time one says: Allah is The Greater is sadaqa, every praise (to Allah) is sadaqa and every time one says: there is no god but Allah is sadaqa...) narrated by Muslim.

*An-Nawawi said: has the same reward.

**b-** If the Muslim preserves these glorifications after every prayer in his day and night, 500 trees will be planted for him in paradise. The Messenger of Allah (PBUH) passed by Abu-Horairah, while he was implanting a plant, so, he said: "O Abu-Horairah, wouldn't I tell you about a plant which is better for you?" he said: "yes, Messenger of Allah!" he said: "say: Subhan Allah (Glorified be Allah), Al-Hamdulillah (all praise is to Allah), there is no god but Allah and Allahu Akbar (Allah is The Greater), and a tree will be planted for you in paradise for each." Narrated by Ibn-Majah and Al-Albani said it is authentic.

**c-** Nothing separates him from paradise, except that he dies in order to enter it. This is for this who recites the verse of the Chair (ayat-al-Kursii) and preserves it after every obligatory prayer.

**d-** This who preserves these glorifications, his sins will be expiated, even if they are like sea foam. (As in saheeh Muslim (the authentic narrations of Muslim).

**e-** This, who keeps these glorifications constantly after every prayer, avoids disgrace in this life and in the hereafter, for the hadith: (sayings, this who says them is never disgraced …. And he mentioned these glorifications…) narrated by Muslim.

**f-** To fix the defects and complete what is missing in the obligatory prayers.

# Sunnahs to be said in the Morning

**1-The verse of the Chair (ayat-al-Kursii) :** «Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer».

Its fruit: (This, who recites it in the morning, is protected from Jinn till the evening and this who recites it in the evening, is protected from Jinn till the morning).

Narrated by An-Nessa'i, Al-Albani said it is authentic.

**2-The Protectors:** (Suraht Al Ikhlaas):»Say, "He is Allah, The Only One"»,(Surat Al Falaq): «Say, "I take refuge with The Lord of the Daybreak"» and (Surat An Naas): «Say, "I take refuge with The Lord of mankind"». Narrated by Abu-Dawoud and At-Termithi.

Its fruit: (this, who recites them three times in the morning and three times in the evening, they protect him against everything). As stated in the same hadith.

**3-**"We have become in the morning and all Kingdom is Allah's, and all praise is to Allah. There is no god but Allah, alone, with no partner. All kingdom is His, all praise is to Him and He is Ever-Determiner over everything. O Allah, I ask You for the good of what is in this day, and the good of what is after it, and I take refuge with You from the evil of what is in this day and the evil of what is after it. My God, I take refuge with You from laziness and bad aging, and I take refuge with You from hell and grave torment». Narrated by Muslim.

In the evening, one should say: **(we have become in the evening) instead of (we have become in the morning) and say: (my God, I ask you for the good of what is in this night)** instead of (day).

**4-**(O Allah, by You, we became in the morning and by You, we became in the evening. By You, we live, by You, we die and to You, is the resurrection). Narrated by At-Termithi. And when one is in the evening, he should say: (O Allah, by You, we became in the evening and by You, we became in the morning. By You, we live, by You, we die and to You is the Destiny).

**5-**(O Allah, You are my God. There is no god but You. You created me and I am Your slave. I am adherent to Your covenant and Your promise as much as I can. I take refuge with You from the evil of what I committed. I turn to You with Your grace and turn with my sin, so, forgive me, as no one forgives sins but You). Narrated by Al-Bukhari.
Its fruit: (this who says it, believing in it, in the evening, then, dies on this night, he enters paradise. And the same if he says it in the morning). (As in the same hadith).

**6-**(O Allah, I have become in the morning, asking You to bear witness, and asking Your throne-bearers, Your angels and all Your creatures to bear witness, that You are Allah, there›s no god but You, alone, with no partner and that Muhammad is Your slave and Your Messenger "four times").
Narrated by Abu-Dawoud and An-Nessa'i, in the work of day and night.
Its fruit: this who says it four times in the morning or in the evening is set free from hell.
* In the evening, one should say: (O Allah, I have become in the evening…).

**7-**(O Allah, all blessings I have, or any of Your creatures has, in this morning, is from You, alone, with no partner, so, all praise and thanks are to You).
Narrated by Abu-Dawoud and An-Nessa'i, in the work of day and night.
Its fruit: This, who says in the morning, has fulfilled the due thanks of his day, and this who says it in the evening, has fulfilled the due thanks of his night. (As stated in the hadith itself).

**8-**(O Allah, protect my body. O Allah, protect my hearing (sense). O Allah, protect my sight. There is no god but You. O Allah, I take refuge with You from infidelity and poverty. I take refuge with You from grave torment. There is no god but You. "Three times").
Narrated by Abu-Dawoud and Ahmad.

**9-**(Allah is enough (Reckoner) for me. There is no god except He. On Him I have put my trust; He is the Lord of the Magnificent Throne). Seven times.
Narrated by As-Sunnii (a traceable hadith) and Abu-Dawoud (a discontinued hadith).
Its fruit: (this who says it seven times in the morning and in the evening is protected by Allah against all matters that make him anxious in this life and in the hereafter). (As stated in the hadith itself).

**10-**(O Allah, I ask You for forgiveness and wellness in this life and in the Hereafter. O Allah, I ask You for forgiveness and wellness in my religion, life, family and money. O Allah, cover my weak spots and secure my fear. O Allah, protect me against what is in front of me, what is on my right, what is on my left and I take refuge with Your greatness from being assassinated by what is beneath).
Narrated by Abu-Dawoud and Ibn-Majah.

**11-**(O Allah, Knower of the Unseen and the Witnessed, Originator of the heavens and the earth, the God of everything and its King, I bear witness that there is no god but You. I take refuge with You from the evil of myself, from the evil of Satan and his trap and from causing myself any harm, or driving it to any Muslim).
Narrated by At-Termithi and Abu-dawoud.
**12-**(In the name of Allah, with whose name, nothing can do any harm neither in the earth nor in the heavens and He is The All-hearing, The All-Knowing). Three times.
Narrated by Abu-dawoud, At-Termithi, Ibn-Majah and Ahmad.

Its fruit: This, who says it, three times in the morning and three times in the evening, nothing can harm him). (As stated in the hadith itself).

**13-**(I am satisfied with Allah as my God, with Islam as my religion and with Muhammad (PBUH) as my Prophet). Three times. Narrated by Abu-dawoud, At-Termiti,h An-Nessa'i and Ahmad.
(Its fruit: This, who says it, three times in the morning and in the evening, it is Allah's true promise to satisfy him on the Day of Judgment). (As stated in the hadith itself).

**14-**O The Ever-Living, O The Superb Upright Sustainer, I appeal for Your mercy, fix all my affairs and do not leave me to myself for a single moment (literally: for a blink of an eye). Narrated by Al-Hakim, who said it is authentic and Ath-Thahabi agreed.

**15-**(We have become in the morning, on the origin of Islam, the word of fidelity, the religion of our Prophet, Muhammad (PBUH) and the creed of our father, Abraham, who was unswervingly upright, Muslim and not of the associators). Narrated by Ahmad.

**16-**(Subhan Allah wa be-Hamdih: Glorified be Allah, a glorification associated with His Praise) a hundred times.
Narrated by Muslim.
Its fruit: (This, who says it a hundred times in the morning and in the evening, no one can come on the Day of Judgment with something better than what he has come with, except someone who has said the same as he has said or has said more).
Another fruit: (this, who says it, will have all his sins expiated, even if they were like sea foam).

**17-**(There is no god but Allah, alone, with no partner. All kingdom is His, all praise is to Him and He is Ever-Determiner over everything). A hundred times in the morning.
Narrated by Al-Bukhari and Muslim.

Its fruit: this who says it a hundred times per day:

**1-** will have a reward which is equal to the reward of setting ten persons free.

**2-**Ten hasanas (hasana= the reward from Allah for doing something good) will be recorded for him.

**3-** Ten sayyi'as (sayyi'a= the punishment from Allah for doing something bad) (of his) will be omitted.

**4-** It works as a protector for him against Satan, all day and till the evening.(As stated in the hadith itself).

**18-**(I ask Allah for forgiveness and repent to Him). A hundred times per day. Narrated by Al-Bukhari and Muslim.

**19-**(O Allah, I ask You for useful knowledge, good sustenance and accepted work). In the morning.
Narrated by Ibn-Majah.

**20-**(Subhan Allah wa be-Hamdih {Glorified be Allah, a glorification associated with His Praise}, as many times as the number of His creatures, as many times as that which satisfies Him, as many times as the weight of His Throne and as much as the ink of His words).
Three times. Narrated by Muslim.

**21-**(I take refuge with Allah's perfect words from the evil of what He has created).Three times in the evening.
Narrated by At-Termithi, Ibn-Majah and Ahmad.

* Whenever someone says one of these athkar, he applies a Sunnah (one tradition) of the Prophet's traditions. A Muslim should preserve these athkar in the morning and in the evening, so as to apply these traditions as much as he can.
* A Muslim should say these athkar with fidelity, truthfulness and certainty, and should feel the meanings that lie in them, so that they may affect his practical life, manners and attitude.

# Sunnahs when Meeting People

**1- Salutation:** the Prophet (PBUH) was asked «which type of Islam is the best?» ; and he (PBUH) answered: « to feed people and salute the people you know or don›t know» (Narrated by Al Bukhari and Imam Muslim)

A man approached the Prophet (PBUH) and saluted him saying «As-salam Alaikom (peace upon you)», the Prophet (PBUH) returned the salutation and after the man sat down, the Prophet said: «that was ten»; then another man came and said «Assalam Alaikom wa rahmat-ullah (peace and mercy of Allah upon you)» the Prophet (PBUH) said: «that was twenty»; then a third man came and said « Assalam Alaikom wa rhamatullah wa barakato (peace and mercy and blessings of Allah upon you) the Prophet (PBUH) said: «that was thirty» (Narrated by Abu Dawood and recommended by At Tirmithi).

Look how much reward the first two wasted because they didn›t say the whole Islamic salutation to get the complete reward of thirty good deeds. And as a good deed it is at least considered ten; the sum would have been three hundred good deeds and might be more. As salutation take place many times a day; you should train yourself to utter the full Islamic salutation to get that great reward.

**2- Smiling:** the Prophet (PBUH) said: « do not despise any good deed; even meeting your brother with just a smile» (Narrated by Imam Muslim)

**3- Shaking hands:** our Prophet (PBUH) said: « whenever two Muslims meet shaking the hands of each other, Allah would forgive them before their departure « (Narrated by Abu Dawood, Al Tirmithi and Ibn Majah)

An Nawawi said: you should know that it is preferred to shake hands in every time they meet. So dears, try to shake hands with whoever you salute with a smiley face; thus you will be applying three sunnahs at once.

**4- Allah says:** « And say to My bondmen (that) they say that which is fairest, (i.e., which is kindest) (for) surely Ash-Shaytan (The all-vicious, i.e., the Devil) incites (discord) between them. Surely Ash-Shaytan has been an evident enemy to man.»(Al Israa: 53) and the Prophet (PBUH) said: « kind words are charity» (Narrated by Al Bukhari and Imam Muslim).

· Kind words include: Ath-thikr (remembrance of Allah), du›aa, salutation, rightful complementation, good manners, virtues and good deeds.

· Kind words are magical as they win others› hearts.

· Kind words are proofs how enlightened the heart of the believer is. So you should embrace your whole life with kind words; your spouse, children, neighbors, friends, servants and everyone you deal with needs kind words.

# The Sunnahs of Eating

· The Sunnahs before and during eating

**1-** Mentioning Allah's name. (Saying: in the name of Allah).
**2-** Using the right hand.
**3-** Eating from what is (placed) in front of the eater.
These Sunnahs are gathered in this hadith: (O boy, mention Allah's name, use your right hand and eat from what is (placed) in front of you). Narrated by Muslim.

**4-** Rubbing the bite, if it falls, and eating it: the hadith (if a bite falls from anyone of you, he should rub the dirt off it, then eat it…). Narrated by Muslim.

**5-** Using three fingers in eating: (he (PBUH) used to eat using three fingers) narrated by Muslim. This is what he (PBUH) often did and this is better, except when necessary.

**6-** The way one sits while eating: kneeling on his knees and the upper face of his feet, or extending the right leg and sitting on the left one, this is the preferable as stated by Al-Hafedh in "Al-Fat'h".

· and there are Sunnahs after eating:

**1- Licking the dish and the fingers**: the Prophet (PBUH) ordered (us) to lick the fingers and the dish and said: (you do not know in which of them the blessing lies).
**2- Praising Allah after eating:** (Allah is satisfied with the slave, who eats a meal, then praises Him for it), narrated by Muslim. One of the Prophet's (PBUH) supplications after eating: (All praise is to Allah, Who Has fed me and provided me with this without any strength or power on my part).

The fruit of this supplication: (all his precedent sins are forgiven), narrated by Abu-Dawoud, At-Termithi, Ibn-Majah and Al-Havedh and Al-Albani said it is good.

* The total of Sunnahs, which the Muslim should keep when eating is not less than [15] Sunnahs, supposing that he eats three meals per day and night, and this is what most people have.  One may increase these Sunnahs, if there are snacks between these three meals.

# The Sunnahs of Drinking

**1- Basmalah :** Mentioning Allah's name. (Saying: in the name of Allah).

**2-** Handling the drink with the right hand; as the Prophet (PBUH) said to the kid: « say the basmalah and eat with your right hand»

**3-** Breathing (exhale and inhale) outside of the drinking pot thrice; which means to take a sip then breath outside the pot then repeat this process for three times as the Prophet (PBUH) used to do (narrated by Imam Muslim)

**4- Drink in a sitting position:** the Prophet (PBUH) said: « none of you should drink while standing» (Imam Muslim)

**5- Bidding thanks to Allah after drinking:** the Prophet (PBUH) said: « Allah get content with his worshippers if they thank him after eating or after drinking» (Imam Muslim)

The sum of the sunnahs of drinking would exceed twenty, and we should notice drinks include all sorts of soft or hot drinks.

# Performing Supererogatory Prayers at Home

**1- He (PBUH) said:** (the best of one's prayers is that which he performs at home, except obligatory prayers). Agreed upon.
**2- He (PBUH) said:** (man's voluntary prayer, where people do not see him, is twenty five times as equal as that which he performs publicly). Narrated by Abu-Ya'la, Al-Albani said it is authentic.
**3- He (PBUH) said:** (man's prayer at home surpasses his prayer, where people can see him, as much as the obligatory prayer surpasses the supererogatory one). Narrated by At-Tabarani, Al-Albani said it is good.

Based upon this, one should repeat this Sunnah (the Prophet's tradition), in the arranged Sunnahs*, Ad-Duha (forenoon) prayer and Al-Watr* several times per day and night, and in each one of them, he should be keen on performing it at home to increase his reward and attain the Sunnah.

The Fruit of applying these Supererogatory Prayers at Hhome:

**a-** It is a means to fulfill submissiveness, fidelity and keeping away from hypocrisy.
**b-** It causes mercy to come down on the house and causes the devil to get out of it.
**c-** It is a reason for doubling its reward just as the obligatory prayer's reward is doubled (when performed) in the mosque.

*** The arranged Sunnahs = the supererogatory prayers performed with the daily five obligatory prayers and according to their order.**

*** Al-Watr = a supererogatory prayer performed at the end of the Muslim's daily prayers, whose number of rak'as (units) should be an odd number.**

# The Sunnahs of Leaving a Meeting

Uttering the expiation of quitting a meeting «I honor Allah from all what is ascribed to Him, O Allah, all praises are for You, I testify that there is no worth worshipping but Allah, I repent and ask Allah for His forgiveness» (narrated by Sunnah scholars)

Every day includes many meetings such as:
**1-** While eating daily meals you mostly speak with whom you›re eating with.
**2-** When you meet one of your friends or neighbors even if you both were standing.
**3-** When sitting with your classmates or work colleagues.
**4-** When sitting with your spouse and children chatting together.
**5-** While driving home with your spouse or friends.
**6-** While attending a lecture, a seminar or a forum.

Look what you do by applying these sunnahs you keep:
- Praising Allah several times, which keeps you always in contact with Allah.
- Repenting and asking for Allah›s forgiveness for whatever happens during those meetings.
- Testifying that there is no god but Allah.

The benefits of applying these sunnahs on a daily basis is forgiveness of whatever happens during those meetings with others.

# Bedtime Sunnahs (the Prophet's traditions)

**1-** (O Allah, in Your name I die and live) narrated by Al-Bukhari.

**2-** One should put his hands together, then, puff into them and recite: (Say, "He is Allah, The Only One"), (Say, "I take refuge with The Lord of the Daybreak") and (Say, "I take refuge with The Lord of mankind"), then using them, wipe as much as he can of his body, starting with his head, his face and the front of his body. He should do this three times). Narrated by Al-Bukhari.

**3-** Reciting the verse of the Chair (ayat-al-Kursii): (Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer), narrated by Al-Bukhari.
* The fruit of reciting this ayah (a verse of the Qur'an): this who recites it, a preserver from Allah remains over him, so that no devil can approach him. As was proved to be authentic in the previous hadith (the Prophet's saying).

**4-** (my God, in Your name, I put my side, and by You, I raise it. If You hold my self, then have mercy on it and if You send it, then preserve it with what You preserve Your righteous slaves with). Narrated by Al-Bukhari and Muslim.

**5-** (O Allah, surely You have created my self and You take it up. To You its life and its death. If You give it life, then preserve it and if You give it death, then forgive it. O Allah, indeed, I ask You for wellness). Narrated by Muslim.

**6-** (O Allah, protect me against Your torment on the day resurrect Your slaves). Three times. Narrated by Abu-Dawoud and At-Termithi. One

should say this when he puts his right hand under his cheek.

**7-** (Subhan Allah (Glorified be Allah) thirty three times, Al-Hamdulillah (all praise is to Allah) thirty three times, and Allahu Akbar (Allah is The Greater) thirty four times. Narrated by Al-Bukhari and Muslim.

**8-** (All praise is to Allah, Who has fed us, given us water, sufficed us and given us refuge, as how many those, who do not have anyone to suffice them and give them refuge, are). Narrated by Muslim.

**9-** (O Allah, Knower of the Unseen and the Witnessed, Originator of the heavens and the earth, the Lord of everything and its Sovereign, I bear witness that there is no god but You. I take refuge with You from the evil of myself, from the evil of Satan and his trap and from causing myself any harm, or driving it to any Muslim). Narrated by Abu-Dawoud and At-Termithi.

**10-** (o Allah, I have submitted myself to You, confided my command to You, directed my face to You and resorted to You out of my desire and awe of You. There is no refuge or escape from You, except to You. I have believed in Your book, which You have sent (down) and Your Prophet, who You have sent). Narrated by Al-Bukhari and Muslim.

**11-** (O Allah, Lord of the seven heavens and Lord of the Magnificent Throne, our Lord and the Lord of everything, Splitter of grains and nuclei, Sender of the Bible, the Gospel and Al-Furqan (The Criterion), I take refuge with You from everything You take by the forelock. O Allah, You are The First, as there is nothing before You, You are The Last, as there is nothing after You, The Manifest, as there is nothing over You and The Immanent, as there is nothing below You, pay the debt for us and enrich us after poverty). Narrated by Muslim.

**12-** Reciting the last two verses of Surat Al-Baqarah, starting with His words (Exalted be He): (The Messenger has believed in what has been sent down to him from his Lord, and the believers {believe}), for the hadith: (this who recites them at night, they suffice him), narrated by Al-Bukhari and Muslim.
· Scholars disagreed about the meaning of (they suffice him): it has been said: they are sufficient for him, as he needn't perform the Qiyam* of his night. Also, it has been said that they protect him against every evil and adversity. I have said: it may mean both things... the end of An-Nawawi's words (Al-Adhkar).

**13-** One should be pure, for the hadith (if you go to bed, have an ablution).

14-Sleeping on the right side... (...then lie on your right side ...). Narrated by Al-Bukhari and Muslim.

**15-** One should put the right hand under his cheek (when he lay down, he used to put his right hand under his cheek). Narrated by Abu-Dawoud.
16-Dusting the bed off (when anyone of you goes to his bed, he should dust it off... as he does not know what he has left behind him...). Narrated by Al-Bukhari and Muslim.

**17-** Reciting Surat (Say, "O you disbelievers"), as one of its fruits: (it is an acquittal of polytheism), narrated by Abu-Dawoud, At-Temidhi and Ahmad, and was proved to be authentic by Ibn-Hibban, Al-Hakim and Adh-Dhahabi agreed with him. Also, it was proved to be good by Al-Hafedh and authentic by Al-Albani.

· An-Nawawi said: one should give priority to doing everything stated in this chapter, but, if he could not, he might be confined to doing what he can (do) of its most important (items).
· By observation, we find that most people sleep twice in their day and

night, as then, they would have applied these Sunnahs , or some of them, twice, because these Sunnahs are not restricted to night's sleep, rather they include even sleeping during the day as the ahadith are general.

The fruit of applying these Sunnahs at bedtime:

**1-** 100 sadaqa (charitable deeds) is written for the Muslim when he keeps these glorifications constantly before sleeping, for the hadith: (every glorification is sadaqa, every time one says: Allah is The Greater is sadaqa, every praise (to Allah) is sadaqa and every time one says: there is no god but Allah is sadaqa...). narrated by Muslim.
*An-Nawawi said: has the same reward.
**2-** If the Muslim preserves these glorifications before sleeping, 100 trees will be planted for him in paradise, for the previous hadith narrated by Ibn-Majah, about the fruits of post-prayer adhkar.

**3-** Allah protects the slave, the devil keeps away from him in that night and he remains safe from evils and lesions.

**4-** The slave ends his day with remembering Allah, obeying Him, putting trust on Him, asking Him for help and declaring His oneness.

*** Qiyam = supererogatory prayers performed at night, after Isha' (evening) prayer.**

# Actions are but by Intentions

Dear All, you have to know that all permissible actions you are doing day long; like eating, sleeping, working, etc. all these actions you can change into acts of worship gaining thousands of «hasanat» good deeds but only if you intend through these actions to be closer to Allah.

**Muhammad PBUH said:**

«Actions are but by intentions and every man shall have only that which he intended». Narrated by Al Bukhari and Muslim.

For example: The Muslim sleeps early to be able to pray his night prayers or Dawn prayers; so his sleep turns into worship, and so on regarding all other permissible actions in his daily life.

# Don›t loose the Chance

Do not loose the chance to apply more than one way of worship at the same time...How?

**1-** When going to the mosque, you may go walking or by car, and this will be rewarded of course, but if you do something else wile going to the mosque, such as praising Allah or reciting Quran or listening to it. This is the way how you apply more than one worship at one go.

**2-**If you go to a wedding party – one following the Islamic teachings of course- you can also sit praising Allah or talk to people in useful matters concerned with Islam and religious matters.

# Remembering Allah at all Times

**1-** The remembrance of Allah is the basis of slavery to Allah, as it is the header of the relation between the slave and his Creator, in all his time and conditions. It was reported that Aisha, may Allah be pleased with her, said: [the Messenger of Allah (PBUH) used to remember Allah in all his time].

Narrated by Muslim.

* Being connected with Allah is life, seeking refuge with Him is salvation, being near Him is success and satisfaction and keeping away from Him is loss and deviation.

**2-** The remembrance of Allah is what differentiates between believers and hypocrites, as the hypocrites' attribute is that they do not remember Allah except a little.

**3-** The devil does not pre-dominate man, except when the latter overlooks the remembrance of Allah, as the remembrance of Allah is the immune fort that protects man against the devil's plots.

* The devil likes man to forget the remembrance of Allah.

**4-** Remembrance (thikr) is the way to happiness. He (Exalted be He) said: (The ones who have believed and whose hearts (feel) composed with the Remembrance of Allah -verily in the Remembrance of Allah the hearts are composed) [Ar-Raad: 28].

**5-** One should always remember Allah, as the people of paradise do not regret anything, except an hour that passed by them in this life without remembering Allah (Glorified and Sublime be He).

(Verily, permanent remembrance means permanent relationship with Allah).

An-Nawawi said: scholars agreed that remembrance, by (both) heart and tongue, is permissible for this who has broken his ablution, this who is ritually unclean, menstrual and postpartum women. This includes glorification (saying: Subhan Allah), praise (saying: Al-Hamdulillah), saying Allahu Akbar (Allah is the Greater), saying la ilaha ila Allah (there is no god but Allah), asking Allah to send His peace and blessings on the Messenger of Allah (PBUH) and supplication.  This is unlike the case of reciting Qur'an.

**6-** This who remembers his Lord (Glorified and Sublime be He), his Lord remembers him. He (Exalted be He) said: (So, remember Me, (and) I will remember you; and give thanks to Me; and do not disbelieve Me) [Al-Baqarah: 152]. If man feels much delight, when he is informed that one of the kings has mentioned him in his council and that he has praised him, so, how would he feel, if Allah, the King of all kings (Exalted be He), mentioned him to a crowd, which is better than those to whom he is mentioned to?

**7-** Remembrance of Allah does not mean muttering with a word or words, while the heart is inattentive, overlooking glorification of Allah and obeying Him. Remembrance by tongue should be accompanied by reasoning and being affected by the meanings of its words. He (Exalted be He) said: (And remember your Lord within yourself, in supplication and in fright, other than being (too) loud in words, in the early mornings and the (hours) before sunset, and do not be among the heedless)
[Al-Aaraf:205].

* The person who remembers Allah should be aware of what he says, so that heart remembrance and tongue remembrance may gather and man can be connected with his Lord both manifestly and immanently.

# Meditating upon Allah's Favors

He (PBUH) said: (meditate upon Allah's boons, but, do not meditate upon Allah). Narrated by At-Tabarani in "Al-Awsat" and Al-Bayhaqi in "Al-Shi'ab". Al-Albani said it is good.

One of the things that repeat several times, during the Muslim's day and night, is his sense of Allah's favor upon him. There are many situations and many scenes that a Muslim see and hear about during his day and night, and which require that he thinks and meditates upon these favors, which he has blessed with, and praise Allah for it.

**1-** Have you sensed Allah's favor upon you, when you go to the mosque? And how some people around you have been deprived of this favor, especially at the time of fajr (dawn) prayer, when you look at the Muslims' homes, while are in a deep sleep, as if they were dead?
**2-** Have you sensed Allah's favor upon you, when you walk in the street and see the various scenes; this has had an accident and this, Satan's voice (singing) comes out of his car loudly and so on?
**3-** Have you sensed Allah's favor upon you, when you hear or read the world news, including famines, floods, the spread of diseases, accidents, earthquakes, wars and homelessness?

I say that the successful slave: is the one from whose heart, feeling and sensation, Allah's favor upon him never vanishes, in every situation and every scene. He remains constantly praising Allah and thanking Him for His favors, which he has been blessed with, such as: religion, health, prosperity and safety from evils…

In the hadith (the Prophet's saying), he (PBUH) said: (if someone sees an ill person and thus says: "all praise is to Allah Who has protected me against what He has afflicted you with and Who has graced me over many of whom He has created with marked graciousness", he will never be afflicted with this scourge). At-Termithi said that this is a good hadith.

# Reading the whole Quran every Month

The Prophet PBUH said:" Read the Quran every month" Narrated by Abu Dawod

**The Easy Way to achieve this:**

Try to arrive to the Masjid 10 minutes before each prayer, so that you would be able to read two pages; 4 faces before or after every prayer. This way you are going to be able to finish 10 pages a day; that equals a whole part. This is the way how you will be able to complete reading the whole Quran every month.

# Conclusion

This is what we could collect from the daily sunnas of our beloved Prophet PBUH, asking Allah to be able to apply them in our daily life till our last breath.

Thanks due to Allah for All His givings

**Khaled Al Husaiban**

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